

UNITY

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Character in Religion

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Editorial

*"Let us speak plain: there is more force
in names*

*Than most men dream of; and a lie may
keep*

*Its throne a whole age longer, if it skulk
Behind the shield of some fair-seeming
name.*

*Let us call tyrants TYRANTS, and main-
tain*

*That only freedom comes by grace of God,
And all that comes not by His grace must
fall;*

*For men in earnest have no time to waste
In patching fig-leaves for the naked truth."*

—James Russell Lowell.

BIGOTRY, a hateful thing, is a heavenly virtue compared with hypocrisy. Bigotry is a stunted tree, alive, stalwart, gnarled, but strong. Hypocrisy is rotten wood, whose phosphorescent glow is a deception born out of decay and dampness.

We call attention to the advertisement of the Western S. S. Institute in this issue, and to the program of the Weirs grove meeting contained in our Notes from the Field.

ONE of the leading independent ministers in the West writes concerning the coming Parliament of Religions: "It will be worth a pilgrimage to Chicago to hear men of all lands and religions sing together. I hope to be there."

IF the press reports are true, that the "satisfaction" of Dr. Talmage's church debt was effected by paying only twenty-three cents on the dollar, we do not wonder that the secular papers are full of sneers. We trust that there is a misunderstanding. Otherwise we can but agree with those who denounce this dishonest financiering as a disgrace to congregation and pastor.

WE take pleasure in announcing that the *Woman's Tribune* was in error as to the action of the Atlanta ladies in reference to the contribution of fallen women to their Magdalen's home. Last week's *Tribune* corrects the mistake, and from it we learn that the little these poor women did contribute was reverently received. We make the announcement here because in the issue of June 22 we commented in this column upon the supposed rejection of this offered help.

NOW THAT there will be no danger of anybody seeing them on Sunday, we suppose that our Methodist friends and their immediate orthodox neighbors in the Liberal Arts exhibit at the World's Fair will uncover their Bibles and hymn books on Sunday. While human eyes were there to see, these gospel tools were concealed for fear they might contaminate the soul. Are the days of tithing the mint, anise, and cumin passed?

THE last week's Congress of Letters, divided into the departments of Philology, Folk-lore, Library and Literature, proved to be the most interesting and popular held since the first flocking of the women on the introductory week. One competent to judge pronounced President Angell's paper on the "Recognition of Diplomats by Historians," alone, worth going a hundred miles to hear. It showed the want of a just recognition of the diplomatist by the historians who are still too busy with the generals and the cannon. It was a grand plea for arbitration of international difficulties, the next great step in civilization.

OSCAR NEEBE was known to have been somewhat of a social agitator in sympathy with anarchy, though not present at the Haymarket outrage when the dynamite bomb was wickedly thrown. For this he was sentenced to seven years' imprisonment by the State. Now that he is released the same State grants him, for a money consideration, the privilege of keeping a saloon, where he will daily pass over his counter liquid dynamite, destructive at once to the tissues of the body and the moral sanity of the individual and the State. It is easy to see that the latter dynamite is a far more dangerous element in society than the former. Is it the suddenness of the dynamite that makes it horrible? Is it right to use it if it is only sufficiently diluted so that its work is slow, imperceptible, but none the less sure in its fell destruction? Oscar Neebe is now more than ever before a dangerous element in society, and now the city of Chicago and State of Illinois have legitimized his business with a license.

THE assembling of the new Congress will bring again to the front some searching questions. It will be or ought to be a momentous session. We trust it will avoid, if not correct,

some of the unwholesome mistakes of probably the most blundering Congress in the history of the United States. Judged by their effects in disturbing the public peace, unsettling the harmony, and interfering with the prosperity and progress of the country, the last Congress has transmitted to the incoming Congress at least four great and humiliating blunders, viz.: The McKinley high tariff bill, the Geary Chinese outrage, the silver bill, which satisfied nobody and defeated all policies, and that meddlesome ante-election piety bill, wherein, swayed by political ambition, profane and irreligious people became pious even to the extent of constitutional violations when they passed their Sunday-closing clause, after withdrawing their liquor prohibition clause, in the World's Fair appropriation bill. Subsequent events show that these legislators, creatures of a public vote, counted the voting power of orthodoxy more carefully than the Directory of the World's Fair. Let the new Congress correct these blunders and wipe away these shames from the national statute books, and it will make itself famous as its predecessor made itself infamous.

**

We are in receipt of two earnestly controversial communications concerning our editorial note upon the pardon of the anarchist prisoners by Gov. Altgeld; the first written, as the author admits, while he was "red-hot" over what he considers the unwholesome and unjustifiable attack of the papers of nearly every description upon the Governor for this act of belated justice. The other correspondent also writes warmly, protesting against the opinions advanced in our note. He regarded them as flavored with arrogance, inasmuch as they presume to pass judgment upon those who were more competent to judge of matters involved than the editor. He also thinks that to criticize the action of those in authority and in position of trust is itself anarchistic in its tendency. We have declined to publish both articles, simply because we do not desire to give our space to discussions for which the daily and weekly press make more than ample room. These antagonistic communications show how widely honest men differ—how slowly is clearness evolved on the great questions of state and society. As for our own position, we are glad to

be understood, or, if necessary, to be misunderstood, in this matter. We greatly regretted the hanging of the anarchists, and were diligent in our protest from first to last, not because we believed them guiltless, but because we believed that one crime does not justify another. Still less was it because we sympathized with the mad philosophy that has any apostolic uses for dynamite bombs. We believe that the social compact called government is the high fruit of evolution. It has come to stay. And the well being of the individual is inseparably connected with the solidity and sanctity of the state. And again we say that we are glad the three remaining convicts are once more at large because we think the safety of the individual and the state is not endangered thereby. We know of no reason why anyone should be locked behind prison bars except for the protection of life and property and for the reformation of the prisoner himself. Vengeance is not for man. The law of retribution will have its way whether the law breaker is within or without prison gates.

THE PIOUS BOYCOTT SUCCEEDS.

Last week, by a vote of 24 to 4, the Directory of the World's Fair rescinded their Sunday opening resolution, and returned to the six-day arrangement. Their reason for this action was purely financial. They found that it did not pay, although forty thousand were on the ground the Sunday previous to the vote. They accepted as real the argument of the clergymen that memorialized them, the substance of which was that the orthodox world was staying away, and that they proposed to stay away.

This was to be expected. It was what the Directory bargained for, and they ought to have foreseen the struggle and been prepared to meet it. We regret what seems to us a too easy surrender of a right principle. We do not believe that four Sundays was an adequate experiment. We do not believe that all the high expedencies and legitimate tests were tried. It is the history of all strikes and boycotts that they reach their maximum at the outset. Their clock strikes twelve at the beginning and then runs down. In this back-down of the directory we see a backward step, a violation of the true Chicago spirit, which overcomes in-

stead of avoiding obstacles. We fear that they are reckoning without their host if they trust these "millions" of the orthodox host who have been once more voted *en block* by the resolutions of a few clergymen. We think it would have been better policy as well as better principle for them to have thrown the gates of Jackson Park wide open on Sunday, free of any charge, rather than to have thus denied the natural rights of men to the entire privileges of the art and nature there centered.

But we are not disposed to judge the Directory harshly. They defied a strong public sentiment and conventional religion in the interests of the rational and the spiritual thing for over two months of the Fair time. Some of us who have to give our lives to the maintenance of principles that "do not pay" knew better than they did themselves what contention they had in store for them. If they have surrendered to the most gigantic boycott known in history (if these ministers are right, over two million Christians conspired to defeat the Fair by staying away not only on Sunday but every day in the week) earlier than they would have done had it been their own business, it is because they were burdened with a public trust, the many-sided success of which it is their duty to secure if possible.

While regretting their action, and doubting even their judgment, we thank them for the high venture. They displayed for a short time an independence of church and clergy for conscience and judgment's sake, which is hopeful for the religion of reason and science. And we propose to lend our energies and influence, in the future, as in the past, toward arousing the public mind to a sense of the high spiritual and educational value of this Fair. For ourselves we are glad of six days' opportunity at what is worthy of seven days' appreciation and study.

But certain reflections crowd upon us. This boycott shows how solid, stalwart, and ponderous is Protestant "orthodoxy" in America. It is organized, determined, dogmatic, with the earnestness that always characterizes bigotry. This earnestness is the one redeeming feature of an otherwise wholly disagreeable attitude of mind. With lamentable consistency the church again has arrayed itself solidly against the forces of cosmopolitanism, culture, and progress. Theology has once more assumed the role of

antagonism to science and art, and has tried to justify this antagonism by an appeal to the supernatural and to what it calls "Revelation."

Another thing is manifest: The clergy of this type of religion have been found *following*, not *leading*, the procession. The so-called "Liberal Orthodox"—the many cultivated and eloquent gentlemen who in their own lives are known to be hospitable to science and literature, readers of Emerson and Darwin, lovers of the arts—have stood by, with scarcely an exception, without a word of protest, while Bigotry has been calling down the calamities of flood, fire, and pestilence upon this fairest outcome of human civilization of to-day, because its management would not be party to their confusion of Sabbath and Sunday, of Mosaic and sociological regulations. Hundreds of the so-called "Liberal Orthodox" ministers known to have been in sympathy with a rational use of the Sunday have bowed silently before this stupid piety, accepting a public opinion in their churches which it might have been for them to change and re-form on higher lines. In all this discussion it is apparent that the so-called Liberal tendency inside of Orthodoxy is an intellectual movement wanting an heroic conscience back of it. It is made up of people with opinions, but without the courage of their opinions.

This triumph of mere numbers, this success won by the bludgeon marked with a \$ mark, will set back in many places throughout our land the rational use of the Sunday, which calls for open libraries, art galleries, museums and parks, high concerts and noble lectures, twenty-five years. It will take the courage more than ever out of the man in the Orthodox pulpit who has been half persuaded that he not only ought to think certain advanced ideas but to preach them. It has widened the chasm between culture and organized religion. The number of men who will pay their money to support the church they do not believe in, in order to justify their own conscience in staying at home and taking no interest in any church, will be greatly increased.

The last lesson learned in this connection is a reproach to the so-called Liberal people of the United States. The non-orthodox elements in the community, including, on this ques-

tion, the Catholic and a large percentage of the Lutheran churches, have shown the weakness that goes with unorganized masses. Not until the Liberal people put a religious fervor into their liberality, not until rational religion becomes enthusiastic, and science becomes an inspiration in the field of natural religion, not until our wealthy men will put their millions at the service of the new, the free church that they do believe in, rather than at the service of the old, the closed church which they do not believe in, will we be safe from these perplexing and discouraging breaks in the onward march.

Jackson Park, with its vision of beauty, which, in a few weeks more will have vanished into air, is no longer available as a Sunday-sanctifying influence. The beauty of its art galleries is denied the prayer accents of the Sunday worship which it could not have failed to inspire. But the lesson of this effort remains. The final arguments of orthodoxy to-day, as revealed in the history of this agitation, has been *numbers* and *dollars*; by these has it conquered. How far these are witnesses to justice, to truth, or to piety, time will tell. Meanwhile let all lovers of the light continue to seek truth in the inward parts, and to spread the light of science and the warmth of human love everywhere, that we may have seven-day piety, and make art and science sacramental. Let us keep on the move. Let wealth and culture combine to do for mankind what superstition and bigotry are trying to do, but what they cannot accomplish.

SOLDIERS' WIDOWS.

It is of course very unpatriotic to say a word against soldiers' pensions, and very ungallant to utter any suspicions concerning their widows. But the latter at least seem sufficiently protected by pension agents and politicians, so that the facts may be stated fearlessly.

The war of 1812 ended eighty years ago,—so long that there are said to be only 165 of its soldiers now surviving as beneficiaries. But, according to an article in the last *Forum*, 6,600 widows are still drawing pensions for that war,—that is, forty times as many as the surviving soldiers. The conclusion would seem to be that most of these women were not very seriously wasted and worn out by the privations and sufferings of that war

eighty years ago, or by their subsequent toils in taking care of the veterans. And though we would not breathe a suspicion that they married these veterans from any but the most disinterested and tenderest feelings, still these figures seem to prove that there is no other position so conducive to long life and apparent prosperity as that of a soldier's widow.

This conclusion is still further enforced by the pension reports of the revolutionary war. That war ended about one hundred and ten years ago; but, according to the *World Almanac*, twenty-two widows are still drawing pensions for it. This almanac is also kind enough to give their respective ages, from which it appears, that the oldest of them was not born until ten years after the war was over, and at least six of them were not born until thirty years after it was over. Whether it was passion or pity or the pension that moved these tender-hearted maidens to marry men more than fifty years older than themselves, history does not say; but the figures are prophetic. For if the same principles continue to work, then there are many babes in their cradles to-day, and even yet unborn, who will be drawing pensions during a large part of the twentieth century for the privations and agonies they endured from our civil war, which ended thirty years before they saw the light.

And the facts seem to indicate that these principles do continue unchecked and are even encouraged in our times. For several years after our late war few people thought of getting pensions, and during Grant's administration pensions were reduced and many suspended. So late as 1878 they cost the country less than thirty million dollars a year, and in 1880 President Garfield thought their highest point had been reached. But as the disabled veterans and their wives died, the pensioners increased, and so rapidly that they now number nearly a million, and over a million claims are now pending before the pension bureau, while the pension costs of 1878 have since multiplied more than six-fold. "In 1892," says the article in the June *Forum*, "the country was roused to the character of the legislation under which half a million dollars a day were distributed on account of the war that closed nearly thirty years before. For the

first time it awoke to the fact that our peace establishment for pension purposes was a greater financial burden to us than is the expense involved in keeping a great army on a war footing to any of the great powers of Europe. The item was one which from its extraordinary character admitted of no comparison—the largest single appropriation ever made for government expenditure on the face of the globe." The same writer says "among the pensioners are now known to be thousands of impersonators of brave men under whose names they have skulked; perjurers who have magnified or forged bodily ailments, or who have attributed to the service injuries and diseases known to have been received or contracted elsewhere; 'relicts' who never knew the soldiers in whose names they ask relief; 'pension jumpers' of both sexes who are drawing two, three, or more pensions at once under different names; and, lastly, and in increasing numbers, widows who were born after the war." It is to be hoped that the magnitude to which this evil has grown will arouse the nation to end or at least check it. We would encourage a very generous policy toward our soldiers' widows who are yet unborn, and toward those who were born during the first twenty years after the close of the war, but we would also remember the rights of the rest of the people.

H. M. S.

FROM a private letter of Miss Helen G. Putnam's, our Dakota missionary of the liberal faith, we quote the following. Are we to suppose that Mr. Cook regards Unitarianism as one of the seven wonders of the world?

I was much amused and amazed yesterday to learn what pains Rev. Joseph Cook took in March last to abuse Unitarians to Wessington Springs people. One woman had the courage of her convictions and spoke to him after his lecture, telling him that she was a Unitarian, whereupon he tried to wriggle out of what he had said, but she was evidently ready for him. He had a good deal of condemnation for Theodore Parker, although he claimed that there was no compilation of his works and that his influence was fast dying out. More in the same line. He declared the Unitarian cause to be one of little or no use in the elevation of humanity, and that to orthodox Christianity was due all the progress of the age. Considering his low estimate of Unitarians and their "ism" I could not exactly see why he should refer to them at all. The subject of his lecture was "The Seven Modern Wonders of the World."

Contributed and Selected

CREEDS OR DEEDS.

Once, seeking Truth, I wholly lost my way,

Rocked back and forward by the swinging tides

Of doubt and hope; confused by many guides,

Each one armed with a doctrine and a creed

Which each felt safe to say
Would meet and satisfy my every need.

One claimed that Jesus was the Son of God,

And one denied that he was more than man,

One scented wrath in the salvation plan,

One dwelt upon its mercy and its love,

One threatened with the rod,
One wooed me with the sweetness of a dove.

And whether souls were foreordained to bliss,

And whether Faith or Works were meant to save,

And whether judgment lay beyond the grave,

And Love with pardoning power went down to hell—

Whether that road or this
Led up to Heaven's Gate, I could not tell.

Amid the dust of theologic strife

I hungered with a want unsatisfied;
Heaven while I lived, not Heaven when I died,

Was what I craved; and how to make sublime

And beautiful my life
While yet I lingered on the shores of time.

To judgment swift my guides in doctrine came;

Which one lived out the royal truths he preached?

Which one loved justice, and ne'er overreached

His weaker brother? Which himself forgot,

To press another's claim?
Alas! alas! I sought, but found him not;

And wept and railed because religion seemed

Only the thin ascending smoke of words,

The jangling rude of inharmonious chords,

Until—my false inductions to disprove—

Across my vision streamed
The glory of a life aflame with love:

One who was silent while his brethren taught,

And showed me not the beauties of his creed,

But went straight onward, sowing precious seed

That made the waste and desert places glad;

Whose hand in secret brought
Comfort and healing to the worn and sad.

Aglow, I cried, "Here all my questionings end;

Oh, what is thy religion—thy belief?"
Smiling he shook his head with answer brief—

This man, so swift to act, so slow to speak—

"In deeds, not creeds, my friend,
Lives the religion that I humbly seek."

Spake he again—the man of deeds not creeds,

Seeing the toils in which my soul was caught—

"But know this truth, dear comrade: it is not

What you shall do, but what you love to do—

The spirit of your deeds—
That brings the grace of heaven near to you."

And soft across my sea of trouble stole
The light and peace which I had vainly sought—

Keep thou the tender grace I have not—

In ministering unto another's need
Leave me to lose my soul;

And in Love's service let me write my creed.

—A. L. M., in *The New Earth*.

A RABBI HONORED.

In these days of rampant anti-Semitism, it is pleasant to record an incident that took place early in the present month at Salzburg, in the Oberpfalz (Bavaria). On the 4th inst., Dr. M. Loewenmayer, District Rabbi, celebrated his eightieth birthday, and the event was officially recognized by the Prince Regent, who conferred on him the Michael order. The entire population, Jews, Protestants and Catholics, the clergy of every denomination, the Burgo-master and Municipal Council and societies participated in the fete given the aged rabbi, who has held the office for fifty-five years. The whole town was gayly decorated, and all business was suspended. The decoration was publicly presented to the rabbi by Regierungsrath Roder, who impressed on Dr. Loewenmayer the fact that he attended not only as a Royal Commissary but also as a personal friend. The Roman Catholic priest Felsenstein addressed his Jewish colleagues in a hearty speech, brimful of the most fraternal sentiments.

—*The Occident*.

MOTHER NATURE, THE COM-FORTER.

"All are but parts of one stupendous whole." For any one who would rise above despondency, God has placed plenty of helps at his command. He to whom sorrow and trial has made the world seem only deathful and worthless, can walk forth on a spring morning and feel himself rejuvenated with the quickening of nature. We hardly realize to what an extent we may find solace and strength in the acceptance of nature's joyousness as our own. For the gray days of life the sky is blue; for him who can not sing the birds give voice; and for the deadened spirit all things are a quiver with breathing and growing. A woman who had suffered unfairness and consequent loss at the hands of another, wrote to a friend: "Things hurt me dreadfully at the time, but I never let it rankle long. What is the use? The world is so beautiful that I won't have it spoiled just by people; and, moreover, it is spring-time, and who can bear malice in spring?" Who shall say that God does not give us external nature for our own to help us through our trials? It is a fine and noble thing to say that we will sing with the birds, we will grow with the leaf, we will shine with the sun—let men be what they may.

—S. S. Times.

THE FUTURE OF THE CHURCH.

There is a recasting of the lines going on in our own day; there is unrest in the church. The thin edge of the wedge of criticism and independent thought is forcing an entrance there, and the liberals, as we have said, are already in touch. The restoration and the revival of the religious spirit of mankind will take place. Shall it be a reinstitution of the old forms of worship? Shall it be a rehabilitation of the old edifice toward the crumbling of which the sciences have done so much? Surely not. The Church of God will be built, but it will not be that of creed or sect or race, but the temple of humanity, around whose altars all of God's children shall be gathered without distinction, all who believe in righteousness and justice, purity and loving kindness. We do not know whether men shall build domes with spires that tower to the clouds, whether organ peal and the chime of bells shall awake the religious sentiment in the soul of the man of the future, but we do know that the lessons of righteousness, as taught by all of God's great prophets, shall never be lost to mankind.

—Rabbi Sale, in the Non-Sectarian.

"AM I A UNIVERSALIST?"

This question has come to me of late so often, I thought I would try to answer it. For more than fifteen years I have considered myself a sound believer in that doctrine, and

often said, in speaking of its progress, and what it has done in speaking and in modifying other beliefs: "We have done this and that and the other." We—Well, let's see what we have done. I mean myself. I could better tell by showing what I have not done. When I think of the joy, the unspeakable glory, found in a firm faith in this doctrine, I feel I have done nothing, and judged by the rule, 'show me your faith by my works,' I would not stand the test; I am unworthy the name.

In going back over my life, coming up through joy and sadness, sickness and health, through clouds and sunshine, the sweetest, brightest hopes, the most strengthening joy, the golden glory of life comes to me through faith in the dear God whose mercy extendeth over all his works. Yet (I speak it with shame-facedness) I have done less for the cause than for almost anything else. I have talked more of politics, or making money, a thousand times, than in telling of God's goodness and everlasting mercy. I have spent more for tobacco than I ever gave to spread the "great tidings." I have failed to live that pure life every Universalist should live, if he walks in harmony with what they believe. I have not given our paper (*The Herald*) the support it deserves—in short, I am "weighed in the balance and found wanting." Like David (Psalms 119, 59, 60), I have been thinking on "my ways," and intend to do better. The greatest evil in the world is not that a man has sinned or been a failure somewhere along the line of life, but that he will persist in his failures and sins. David was a great sinner, guilty of the most grievous offense, and justly condemned for the same, yet a more sublime character is hardly found in the catalogue of great men. And why? Because after he thought on his ways, he turned his feet unto "thy testimonies, and made haste and delayed not to keep thy commandments." Well, that's all God wants us to do. We can do it. We ought to do it. Our cause pleads for it, the life of the community needs it, and heaven would rejoice in it. I, for one, see my sins, confess my wrongdoings, and, by God's grace, intend to do better.

A young man said to me, not long ago: "I am a Universalist, I believe all men will some time get to heaven." To which I replied: "You are a married man, are you not?" "Oh, no, sir," he said. "You believe in marriage?" "Yes, with all my heart." Now, said I, you are no more a Universalist because you believe in it than you are a married man when you believe in marriage. Your simply believing in matrimony by no means makes you a married man; nor does your belief in Universalism make you a Universalist. If a man who had never farmed any was to tell me he was a farmer, and had no other reason than that he believed in it, I could not believe him. But if

he took me to his fields and barns and showed me growing grain and full cribs, then I would say he means what he says, just so. Now, brother, what do you say? The Book is right when it says, "Show me your faith by your works;" and if all who profess to be Universalists would live so that they could be known by their deeds our cause would prosper to the surprise of all. May God help us all. May God help us all to live the life of the godly.—V. M. Tumlín, in *Universalist Herald*.

LIFE'S BLESSINGS.

How many beautiful things we have to bless,
While all the days in changing round appear,
What wondrous joys like blossoms fill the year
And with their perfumed breath our souls caress!
I count, and see that they are numberless;
A hundred smiles for sigh or falling tear;
A hundred joys offset a single fear.
Our life is born to grow in happiness!
Consider how the home may Eden reach;
How toil for bread can be a song of love;
Think how the arts of painting, music, speech,
Are life's strong ties and its endurance prove;
As sunshine in the heart of summer fair,
The goodness of our God beams everywhere!

WILLIAM BRUNTON.

Correspondence**THE ATLANTA PROBLEM.**

EDITOR UNITY:

UNITY of June 22 quoted, with comment, an article from *The Woman's Tribune* reflecting somewhat severely on the action of the Atlanta women, who, wishing to found a home for erring women, felt constrained to refuse a gift of \$1,000, when they discovered that it came from "the dissolute women of the town." While, on the whole, the action of the Atlanta women seems unwise, is it not unfair to jump to the conclusion that it was "Pharisaical"? May they not have felt (with all charity toward the women offering this gift) they dare not make themselves part and parcel in the unholy traffic by which the money was earned? They dared not use the wages of sin, even while feeling all tender sympathy for these poor sinners trying to save some of their sisters from their own awful fate. This should be said in fairness to the good women of Atlanta. But what should they have done? Their attitude toward the special evil involved

could not be questioned; on this point there was no new need for testimony; so they were in no danger of weakening their work by the acceptance of this gift. This fund should not be accepted and treated like any common donation; it should be taken and used with special recognition—tender yet regretful—of its source; and it should be used for some portion of the work—a library, perhaps—to be labeled as a gift of those who, knowing to the uttermost this horror, would save others from their fate. Would not such action bless both givers and receivers? By this course all suspicion of Pharisaical virtue would be disarmed and no needless blow dealt to these poor souls. Let us women save a part at least of our horror of this sin for the men who choose self-gratification at the cost of degradation and untold suffering to their and our sisters,—and spend more of our charity on these poor women!

Here is another case where the principle is, perhaps, the same, and where there is more need to apply it closely.

A church, which has the usual struggle to make both ends meet, has a legacy of \$500 from a good man who has made much of his money by a distillery. Which of three courses of action shall this church take?

1. Shall the church, which is supposed to exist,—in part, at least,—to undo the work which whisky does,—shall the church accept for its own uses money earned in a business which contributes directly to the saloon, the closest partner and most prolific purveyor to this other social evil of which we have just been speaking?

2. Or shall the church accept this money and use it for temperance work, as such?

3. Or shall it say, "While we respect the memory of this man, who engaged in this business believing it to be right, and gratefully appreciate his gift to us, we cannot take it. We would not reflect on his integrity, but we dare not use, even to do good with it, the profits of this traffic in men's souls. Not that we all believe the use or manufacture of liquor in any way or fashion to be entirely wrong, but because the abuse of it has grown to such fearful proportions, has become so great a menace to the social weal, that we see at present no other safe and true way than to stand absolutely apart from it."

Which of these three ways should a church choose? M. T. L. G.

[Our correspondent will perhaps remember that we were careful to condition our censure by the words, "If the motive which actuated them be that supposed by the writer in the *Woman's Tribune*" (giving the article from the *Tribune* in another column). We are glad to learn that the supposed event never occurred; but had the good women of Atlanta refused the contribution from this source because it represented the wages of sin and shame, the writer of the note to which our correspondent refers

still thinks that the term Pharisaism would rightly describe such conduct. "Pharisaism" is often used as identical with hypocrisy, and Webster (and probably the other lexicographers) give hypocrisy as a secondary meaning. For that reason the writer ought perhaps to say that he did not use the word in this secondary sense, which seems to him unfair to the Pharisee. Surely the Pharisee was not necessarily a hypocrite, but he was one for whom the form had obscured the substance. For him holiness took the place of righteousness; (ceremonial) purity was more than love. He would not touch that which was unclean although good might come of it. It seems to the assistant editor but just to believe that some of the Pharisees were in a large measure pure-minded as well as pure-bodied; but that did not prevent them from being Pharisees. And so, it seems to him, the women who refuse "the wages of sin" for such a purpose, and the "temperance" church which refuses the liquor dealer's contribution, are Pharisaical, however conscientious they or it may be in the matter. As to the three alternatives presented by our correspondent, the writer has no hesitation in preferring the first to the third, and thus hallowing the wealth, however come by; and he would say the same if the gift came not from a distiller but from a saloon-keeper. Even as "not that which entereth into the mouth defileth the man," so it is not the ultimate source of that which we receive innocently which consecrates or defiles us, but the use we make of it. The contrary view is Pharisaical. In such cases, it seems to the writer that we may safely follow the example of our great religious teacher, the gentle Nazarene, who gratefully accepted the offering of the "woman which was a sinner."—F. W. S.]

The Study Table

STUDIES IN BROWNING.*

A helpful book for the new initiate in Browning's world, and by no means uninteresting to the older student. The author does not attempt too much, and performs all that he promises. Though he at times seems to grasp the finer rather than the larger meaning, he succeeds in revealing to us the soul of the man behind the poetic forms and figures, and we realize more fully the debt that pure religion owes to the reactionary influence of Browning, who insisted on the personal and the spiritual, though retaining the flavor of conservatism that the twentieth century will reject.

The book divides naturally into the six chapters. Chapter I. deals with "Literary Life," combining a brief biographical sketch with the chronology of his poems, showing how they reflect the development of the man.

Chapter II., dealing with "Religion and Ethics," together with the succeeding chapter on "Poems on Religion," makes the most interesting part of the book. In one place he

says: "To Browning man's spiritual being is the center around which facts of nature and events of history move, by which they are explained, from which they receive illumination. Until we realize this these poems must be dark riddles to us." And again: "One reason why Browning regards the external world as subordinate to conscious man, is the grand discovery that every fraction of power is subservient to the purposes of eternal wisdom and the destinies of infinite love. Power in itself is not divine: it may be feared, it cannot be worshiped. Unless the secret of the world be Love, man is more godlike than a whole universe of force. For, as he finely says:

"A loving worm, within its clod,
Were diviner than a loveless God
Amidst his worlds."

And on the ethical side he says: "On many occasions Browning thinks that what goes by the name of duty is merely a social conventional-ity, with no divine authority to control the living energies of a man's inner life. The mighty reserves of a divine soul may be wasted on the shallow levels of a monotonous conformity." But "the traditional precept must only be denied under the diviner stress of pure aspiration and holy passion; 'the only right of rebellion is the right to seek a higher law.'"

Under Poems on Religion, "Christmas Eve" and "Easter Day" are presented, with argument, extract, and comment.

The remaining chapters treat of "Poems on Love," "Poems on Art," and "Dramatic Poems." Under the latter "Pippa Passes" and "The Return of the Druses" are presented.

The book will enable one who has felt himself shut out from an appreciation of Browning to cross the threshold, and, though but one of many, it must ultimately find its way into the libraries of all lovers of the great humanist poet. G. B. P.

"TOOLS AND THE MAN." By Washington Gladden. Boston and New York: Houghton, Mifflin & Co. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 308; \$1.25.—This book may well be considered as a companion piece to N. P. Gilman's "Socialism and the American Spirit," issued from the same press at about the same time and reviewed at some length in this department. Of the two books, that of Gilman is far more scientific, though disclosing the bias due to previous special study; while that of Gladden might be called sympathetic, revealing a broad, or possibly second-hand, reading, rather than a profound study. Each chapter represents a lecture in a course delivered in November and December of 1892, before the Meadville Theological School, in accordance with the terms of the endowment of "The Adin Ballou Lectureship of Practical Christian Sociology," and this fact may in a measure account for the application

*STUDIES OF SOME OF ROBERT BROWNING'S POEMS. By Frank Walters, author of "Studies of Some of Shakespeare's Plays." London: Sunday School Association, Essex Hall, Essex street, Strand. Cloth, 12mo. pp., 180; 2s 6d.

of the limiting adjective "Christian" to everything that Mr. Gladden considers desirable or commendable. The reputation of the author will doubtless bring the book into the hands of many who will, through a perusal of its pages, see many things from a different visual angle; and in so far as it acts as a solvent of prejudice it has a high mission. The book contains much faulty logic and not a few misleading and inaccurate statements, the attempted criticism of "Scientific Socialism" being especially anachronistic, due no doubt to the fact that the lectures were prepared several years ago; and it is here, too, that the weakness of the appeal to "authority" rather than to "facts" is made manifest. A comparison of the chapters on "Scientific Socialism" and "Christian Socialism" cannot fail to touch the humorous sensibilities of American socialists. But as a whole the book is instructive and timely, and no one would quarrel with its spirit, though its prophet author has seen no vision of a time when employer and employee have become merely historic terms.

G. B. P.

MCQUAKER TRUST LECTURES, SECOND SERIES. By Philip H. Wicksteed, J. Estlin Carpenter and John Page Hopps. Introduction by James Forrest. London: British and Foreign Unitarian Ass'n, Essex Hall. Cloth, 12 mo., 88 pp.; 2s.—The lecture on "The Jesus of the Gospels and the Jesus of History," by J. Estlin Carpenter, having been presented to the readers of *UNITY* in the issues of April 13 and 20, no comment is needed here; and it is perhaps enough to say that the other two lectures—on "Old and New Conceptions of the Bible," by Wicksteed, and "Incarnations of God," by Hopps—maintain the same scholarly and critical yet reverent attitude towards all that has ever inspired the devotions of men. The introduction, by Forrest, presents some interesting facts concerning the "liberalizing tendency" in Scottish religious circles. He makes much of the "omissions" in the latest volume of one of the ablest of the Free Church (not of the Tacoma genus) professors, Dr. A. B. Bruce, and the change in the method of apologetics indicated thereby. He quotes Dr. Bruce as saying that "miracles cannot be offered as evidences of Christianity with the confidence with which they were employed formerly. Men do not now believe in Christ because of his miracles; they rather believe in the miracles because they have first believed in Christ." The lectures are popularly condensed and of interest to the general reader.

G. B. P.

MR. PHILIP GREEN, 4 and 5 Essex street, Strand, has been appointed by the committee of the British and Foreign Unitarian Association Publisher of Books of Liberal and Progressive Theology. He will shortly issue a "Hand Book of Rational

Piety," by the Rev. H. W. Crosskey, LL.D., F.G.S.; "The Beginning of Christendom," by the Rev. W. G. Tarrant, B.A.; "The Development of Theology as Illustrated in English Poetry from 1780 to 1830," by the Rev. Stopford A. Brooke, M.A., LL.D. He will also keep on sale American and English biblical and religious works of a heterodox type.

MAGAZINES.

WORTHINGTON'S MAGAZINE for July contains several good articles, notably Eliza Calvert Hall's excellent essay on the poetry of Henry Timrod, which contains some beautiful selections from the works of this neglected Southern poet. The illustrations add much to the interest of Mrs. Rudd's article on "Some Phases of Life in the Tyrol," which contains much in small compass. Mrs. Kate Gannett Wells' article on "Snobbishness" has a more delicate appreciation of the point of view of the snob than most critics display, and for that reason is much fairer and more worth reading. Its purpose is not to say something smart, but to study the phenomena.

THE UNITARIAN for July is an excellent number. The Rev. C. F. Dole's sermon on "Moral Faith or Courage," Rev. W. H. Ramsay's paper on "Unity Guilds," and also his essay on "Church Sociability," and the editor's advice as to the conduct of services during the summer are all admirable. The magazine also contains an interesting chapter from Mr. Sunderland's new book on the "Origin and Growth of the Bible."

THE NEWEST BOOKS.

All books sent to *UNITY* for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of *UNITY* will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

THE BEGINNING OF CHRISTENDOM. By W. G. Tarrant, B. A. London: Philip Green. Cloth, 16mo., pp. 121. 1s.

NANCE: A STORY OF KENTUCKY FEUDS. By Nanci Lewis Greene. Chicago and New York: F. Tennyson Neely. Paper, 12mo., pp. 257. 50 cents.

I FIND the great thing in this world is not so much where we stand as in what direction we are moving.
—O. W. Holmes.

Members of One Body. Six sermons by Rev. S. M. CROTHERS of St. Paul. Subjects: Roman Catholicism, Calvinism, Methodism, Rationalism, Mysticism, the Unity of Christendom. Cloth, 75 cents; paper, 50 cents.

Afterglow. Four discourses by FREDERIC A. HINKLEY. Subjects: Voices Out of the Silence, They Had All Things Common, Spiritual Awakening, "The Star! The Star!" Cloth, 50 cents.

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Church-Door Pulpit

AN INSTALLATION SERMON.*

BY REV. W. W. FENN.

"And the Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect."

Why? What can have been the principle of discrimination? Although the question has been discussed so often that it may seem like a fruitless pounding of old straw to bring it up again, theologians have had such a way of whacking the wrong end of the straw in biblical matters that even in the time-yellowed sheaves that have lain for centuries upon the the much-beflashed threshing floor, there may be still the grain by which a man may live, seed for the sower and bread for the eater.

Study of the Bible as literature has inspired us with profound respect for the unique religious genius of the Jewish people and given us a settled conviction that no thought of theirs concerning God and man's relations to him can be wholly astray. As in a great author, the very sentences which are hardest to understand, or perhaps seem at first most certainly false, contain the meat of his thought, his peculiar contribution to the mind store of the world, so the belief or usage of the Hebrews which appears most remote from our sympathies is often found to carry an idea of rich and enduring significance. It is by studying ideas which conflict with our established notions that we grow in knowledge. A man who reads only what falls in with his present thought becomes stationary and bigoted. The very essence of life is the power to assimilate unlike materials. It is not intellectual protection but intellectual suicide to refuse harbor to a strange craft that does not fly the flag of our petty mental principality. Of minds, as of homes, the saying holds: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Because, therefore, our feeling is so decidedly in favor of Cain's offering as against Abel's, it is worth while to inquire why the Jews ascribed to God the opposite preference. Each offering was appropriate to the manner of life of the worshiper. Abel was a keeper of flocks, Cain was a tiller of the ground. Naturally therefore the one brought the firstling of his flock, and the other the first fruits of the soil. "Thy gift must be a portion of thyself," said Emerson. "Thou must bleed for me. Therefore the poet brings his poem, the shepherd his lamb, the farmer corn, the miner a gem, the sailor corals and shells, the painter a picture, the girl a handkerchief of her own sewing." Judged by this principle, Cain could have

brought no other offering than he did, for nothing else would have been so congenial to his life.

Moreover, our repugnance to animal sacrifices is so great that we cannot understand how they can ever have been deemed well pleasing to God.

"His.

What is his high pleasure in
The fumes of scorching flesh and smoking blood
To the pain of the bleating mothers which
Still yearn for their dead offspring, or the pangs
Of the sad, ignorant victim underneath
The pious knife? Give way! This bloody record
Shall not stand in the sun to shame creation."

When we think of the sickening sights and sounds that must have accompanied the sacrifices in the temple at Jerusalem, the sweet song of the psalmist seems like bitter irony. "The sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King and my God." Can swallows nest by altars that steam with blood?

"A dove-house filled with doves and pigeons
Shudders hell through all its regions;
The lamb misused breeds public strife."

Because of the inhumanity and cruelty of animal sacrifices we marvel that any one of religious insight should have deemed it possible that God should prefer a slain lamb to the fruits of the earth.

Before proceeding further we must notice the popular explanation of this seemingly anomalous preference. It is commonly taught that the chief reason for our preference of Cain's sacrifice is the very reason why God rejected it—because it was bloodless. This sacrifice of Abel's, we are told, was the beginning of a long line of sacrifices in the Jewish economy, all of which looked forward to the great anti-type on Calvary. The sacrifice by Abel and all the sacrifices that followed it were efficacious because prophetic of the consummate offering upon the Cross of the Lamb of God slain from the foundation of the world. If the question we are considering were put to the evangelical Christians of this country, of all who have given any thought at all to the subject nine out of ten, I fancy, would give that explanation. Yet is it not written in Hebrews that by faith Abel offered up a more acceptable sacrifice than Cain? His offering was preferred not because there was blood in the sacrifice, but because there was faith in Abel. And even in Genesis it is written that the Lord said unto Cain: "If thou doest well, shalt thou not be accepted?" Both Calvin and Augustine, whom Dr. Shedd calls the most comprehensive and scientific theologians of Christendom, teach that Abel's offering was acceptable because he himself was acceptable because of his charity. It

is pure, clear blood in the worshiper that avails, not the blood that gushes from a slaughtered lamb. Furthermore, the idea of animal sacrifices as representative and typical, and for that reason ordained by God, is contradicted by the express teaching of the prophets of Israel. "I delight not in the blood of bulls or lambs or goats. I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings." The notion that animal offerings are acceptable to God is stated by Micah only to be distinctly rejected. The theory underlying the so-called Levitical legislation of Moses that God instructed his servant concerning sacrifices and ritual is denied by Jeremiah: "I spake not unto your fathers nor commanded them in the day that I brought them out of Egypt concerning burnt offerings nor sacrifices, but this thing I commanded them, saying, 'Obey my voice and ye shall be my people.'" Outside of the Levitical legislation, which is of very late date and represents not the winnowed thought of the whole people, which alone contains the revelation of God through Israel, but only the professional opinions of a very small part of the nation, there is not the faintest authority for belief that a sacrificial system was ordained by God as typical of Jesus or that Abel's offering was accepted because it was not without blood and hence prophetic.

Let me state the principle as set forth by Robertson Smith: The idea of communion with the Deity in a sacrificial meal of food was primarily confined to the animal victim, and belongs to the nomadic life, while the proper significance of the cereal offering is that of a tribute paid by the worshiper from the produce of the soil, and this offering arises in the agricultural stage of civilization. This narrative, therefore, represents not merely, as has sometimes been suggested, the conflict between nomads and agriculturists; it represents the conflict between two thoughts of the relation between man and man and man and God, which arise in the two stages of civilization. To make this perfectly clear we must spend a moment over the history of animal sacrifices. In primitive times the slaughter of an animal for food was always a sacrificial act; the whole tribe took part in the sacrifice and in the feast that followed. But there was absolutely no thought of propitiation, and could not be till religion, by becoming a personal instead of a tribal affair, called into being the sense of individual responsibility and sin. Indeed, the ideas of sin and repentance have no place in the joyous festivals of early religion. God is father of the tribe. He joins them in their feasts, a portion is set apart for him, and the great feasts of the tribe are when they have a banquet upon animal food. The fundamental idea, therefore, of the animal sacrifice is com-

*An abstract of a sermon preached during the Southern Conference held in April, 1893, at New Orleans, La., on occasion of the installation of Rev. W. C. Peirce a minister of the Church of the Messiah. Republished from the *Southern Unitarian*.

munion: communion between man and man, for the tribe joined in the sacrifice and the feast; communion between man and God, for the God of the tribe was one with them, sharing their mirth. But as the agricultural life succeeds the nomadic, the thought of God as the Lord of the land becomes more prominent, and it is felt that a tribute of the first fruits must be paid him as his due. Thus the cereal oblation becomes an individual instead of a tribal affair, and the relation between the man and his God is conceived of as one of contract instead of as communion. Communion between man and man as against individualism; communion between man and God as opposed to compact; these are the conflicting ideas in the animal and the cereal sacrifice.

Whether or not we may accept this as a true interpretation of the legend (and let me remind you again that it is only a conjecture), it has at any rate brought clearly to view two contrasted conceptions of religion and morality which are found even in our own times. Is God the Father of men by virtue of community of nature, or is he sovereign, entering into the fatherly relation only with those who fulfill certain conditions contained in a contract of his making? The theology of the church has been suffused with the idea of commercialism or compact. By reason of sin man owes a great debt to God. But since that sin was committed against an infinite being, the debt incurred must be infinite. A finite being cannot pay an infinite debt, yet the debt must be paid by man, since man has sinned. Therefore, it is needful that there should come the God-man, able to pay the debt because he is man, and the infinite debt because he is God, and save the world from the debtor's prison of eternal punishment.

In one form or another this theory has dominated Christian theology. We are forgiven, not because God is loving and forgiving by nature, not because "God's free mercy streameth over all the world," but because "Jesus paid it all—all to him I owe." Is a debt forgiven when it is paid by another? Is that a free salvation which is purchased at the price of a human life? In the Roman Catholic church there was the heavenly treasury filled with the merits of saints, which could be drawn upon to make good the deficiencies of sinners, or rather to benefit the buyers of indulgences. Protestants kept the heavenly treasury, but stocked it with the merits of Christ alone. It is true, of course, that Jesus died for us because God loved us, and hence in the popular theology there is this salt of religious belief, but the stress has been laid not upon the ultimate love of God, but upon the purchasing blood of Christ. One hears of the terms of salvation, the conditions of redemption, and I have even heard the phrase used in a social meeting, "We

are doing business for eternity." All of these expressions imply the idea or concept of God as sovereign offering rebellious subjects a treaty, all of his making, upon the acceptance of which his favor depends. It has even been called a heresy to speak of God as the Father of unconverted men, as if conversion were not the recognition of a relationship that already exists.

Similarly and with entire consistency, those in the same church call each other brethren, but neither the designation nor the feeling is apt to swing beyond the limit of the church. Yet the increasing recognition of the actual brotherhood of man is prophetic of the future recognition of the actual Fatherhood of God.

Political theories always bear intimate relations to religious beliefs. The first Christians spoke of the kingdom of God, but one of the noblest books of this generation is entitled the Republic of God. Protestantism and Democracy go hand in hand historically and theoretically; Roman Catholicism and monarchy. Dr. Everett has recently shown how the change in the theory of the atonement from Anselm to Grotius indicates the change in political ideals. With Anselm it was the dignity of the monarch that was to be maintained; with Grotius the sacredness of the law must be upheld. Now the idea of contract in religion has its counterpart in theories of government. Till very recently the state was thought of as arising by social compact. Men who had been leading isolated lives came together for personal advantage by making certain individual concessions and assuming certain duties in return for certain rights. At exactly the same period the notion of contract in religion was most widely held. But the view of the state as based upon contract is practically extinct now. Researches into the primitive condition of man have put it almost beyond doubt that the horde, and not the individual or the family, was the original social unit. Man is a political animal. By his very nature he belongs to the state, and his nature finds its fulfillment only in the civic organism. The state is not a sand-heap of separate atoms held together by a social contract; it is an organism of vital unity. Hence, the state is grounded in the nature of man, and the new theories of ethics are based upon the idea that man must so act as to preserve the organic unity of which he is part. All the socialistic and co-operative ideas which are now rife spring out of the idea of organic communion. Not that the age of compact and individualism has not been of use in the development of the state. When the system of feudalism gave way to the individualism of the industrial revolution, the change was an actual loss but a prophetic gain, for in the tooth and nail struggle for existence and the merci-

less competition we have been gradually reaching a position where the new communism will become possible.

Now to match these political theories which base the state and ethical duties in the nature of men, the conception of religion has grown up which holds to an essential communion between the nature of God and the nature of men. The old idea of a kinship between all the members of a tribe and between the tribe and God symbolized in the offering of Abel is taking the place of the idea of God as the sovereign to whom individuals must pay tribute, the idea symbolized in the sacrifice of Cain. This is the so-called new theology of which we hear so much, whose central truth is the actual Fatherhood of God and the actual brotherhood of man. In him we live; his life is ours; his nature is in us, and because we are all thus his children we are all brothers and members one of another. The new ethics gives prominence to the one body of humanity, the new theology emphasizes the one spirit that is the animating life of the body. Actual human nature is potential divine nature.

What changes must come in the outward form of a theology which has this as its formative germ! Revelation is not from without but from within, since the divine dwells in man. Only in and through human reason and conscience has God revealed himself most fully, since human nature is the noblest part of the great Universal Nature which, in its entirety, is the manifestation of God.

Therefore the human reason and conscience, as they grow toward perfection, are the only authority for the truth, and the sufficient authority since they are informed by the indwelling God. And, consequently, revelation must be progressive, since man is growing continually wiser and better, and at each new level of manhood a more perfect vision of God is disclosed. And since the divine life is in man, the unfolding of its rich possibilities has given us Jesus and all saints, the Bible and all books of holy inspiration. This is not a degradation of Christ and Bible, it is the exaltation of the divine humanity which rose to such high levels in each. And if Jesus was human, then he shows of what our humanity is capable; he is prophetic of the future character of all men. But the salvation into his likeness cannot come by conversion, since there is no alien nature to be converted. It can come only by the education of the native powers and faculties of the human soul. And if salvation is by education, there rises before us a dream of humanity which is infinitely more thrilling than the old ideal. So long as the old idea of contract dominated religious thinking, the work of the church was necessarily individualistic. We were shut up to the narrow task of picking here and there one out of the

great mass hurrying on to death. A race cannot be converted, but a race can be educated. If the idea of communion holds and mankind is one, then the great mass of humanity can be educated, is being slowly educated, into the perfect image of God. Some of us can never forget the inspiration that came from the mere title of Canon Fremantle's great book, "The World the Subject of Redemption." It was as if a great door were opened in heaven to let the light of the New Jerusalem through. The vision of Paul, in his most exalted mood, is the hope that animates today those who work not merely that here and there one may be rescued, but that the world itself, humanity as a whole, may be led to higher levels of life. The primitive, tribal form of religion is returning larger and purer as we pray and hope that the kingdoms of the world may become the kingdom of our Lord and his Christ, and that he may reign upon the earth.

And now we are prepared to see that the idea of religion and of the state, in which contract was the energizing center, was necessary for the production of this higher communion. In the state, we have already hinted at the necessity of this intermediate stage; and it was equally indispensable in religion.

It was a profoundly sagacious remark by Dr. Hirsch, of Chicago, that to elevate the masses it is needful first to unmass them, and, carrying the same thought further yet, to elevate the thought of God it was necessary to separate him from the world. When the simple communal relation between God and the tribe was broken up, the holiness of God and the sense of a will for righteousness superior to the will or wish of the worshiper were increased. The Greeks never gave ethics the prominent place that the Jews did, who separated God from the world and bowed in awe before his righteous will. It was the growing moral sense of the Hebrew people that made God transcendent, and aided in destroying the old simple communion. But when that moral sense, which began in hatred of evil, advanced to sympathy with the evil-doer, then the feeling of hatred in man which had led him to believe that God hated both sin and the sinner, was succeeded by a profound sympathy with all who had erred or strayed, and that same compassion was found also in the heart of God. And so the moral sense, which first set God apart from the world, now brings him back into the world as a mighty force of tenderness and loving sympathy. But the idea of holiness which involved separation had to precede the idea of sympathy, which brings again the thought of communion.

Similarly with the individualism which springs out of the conception of contract and intensifies it in turn. Without that stage we could not have had the dignity of man and the as-

surance of the infinite value of every human soul. Because we have learned our latent possibilities and understand how rich and precious this humanity is, we can see now how there may be communion between God and man, because of sympathy on the one hand and possibility on the other, which entirely removes the necessity for the apparent chasm between a holy God and a sinful world. In criticizing, therefore, the idea of religion, which has the idea of contract at its heart, I am not asserting that it was not an inevitable stage in the history of religion, but only that it is not a final stage. It is the means by which the religion of simple communion is passing to the religion of deep and rich communion. Has it not become already apparent to you with whom that idea of communion entered the world? When the theory of compact was at its worst, when Jews were teaching that if Israel could only keep one Sabbath as it ought to be kept Messiah would come, when they were striving to keep their part of the great contract, there came a man saying: "The kingdom of God is within you." Why strive thus to win the favor of God when his love has always been over you? "Believe this," he cried with passionate earnestness, "believe this thought of the present God ever in active communion with all aspiring souls, and you shall live in peace and joy." In Jesus the ethical sense had come to its fullest development, in tender, loving sympathy with all souls. In him the sense of the superlative worth of every human soul, because of its divine possibilities, was wondrously keen. Therefore was it, as we have seen, possible for him to reject the prevalent idea of compact and teach the present communion of man and God.

And thus the cycle is complete. Human thought moves in a spiral, it returns again and again to the same point, only each time on a higher level. From childhood to childhood is the law of progress everywhere: from the simple hopes and fancies of the child through the disappointments and chastenings of manhood on—not back, but on—to the simple life of the child again enriched by the experiences of ripening years. The idea of communion with which religion began its evolution is the idea which shall crown its process. Of races and of religion is it true: "Except ye become as little children ye cannot enter into the kingdom of heaven." The old tribal belief of God as one with his people, who were also members one of another, was obscured by the strenuous demand for holiness and the perfection of individual character, but the human spirit in the discipleship of Jesus is on its way to the same blessed belief again. The tabernacle of God is with men, and God himself shall be with them and be their God, and God shall wipe away all tears from their eyes.

As prophet of this high faith our

church stands. It comes not with a contract but with a gospel in its hands. It says to men not that if they are good or if they believe in Jesus they shall become children of God. It declares that all men are children of God now, and that recognition of this present and eternal fact is the chief incentive to holiness and the supreme blessedness of every soul. Its overmastering purpose is to work with God, and not merely for God. Through all nature run the universal laws that work for righteousness; and to perceive these laws of perfecting humanity, and work in accordance with them, is to ally one's self with the spirit that goes forth conquering and to conquer over every form of evil. Therefore is ours a church of the Holy Spirit, speaking the message and doing the work of the Spirit. And because a church of the Holy Spirit, also a church of the human spirit, since the Holy Spirit is the transforming life of humanity, and the human spirit is on its way to holiness. As a church of the human spirit it is largely inclusive. It welcomes to its present fellowship all God's children who feel drawn to it by spiritual affinities; it builds no walls of dogma; it erects no barriers of creed. "Free as the sun and air it is of latitudes and boundaries." In every man is some arc of the divine revelation in mankind—in the patience and perseverance of Darwin as in the tender humanity of Jesus. And the church of the Spirit must seek to bind all the arcs into a perfect round of truth and one unbroken fellowship. Ours is a goodly fellowship, seen and unseen, recognized and unrecognized, for we strike hands through all the ages and in all lands with all sons of the Spirit, however different may be their phrase from ours. And because the Holy Spirit and the human spirit are one, our church has an abiding hope in the future of man, because it has an unshaken faith in the eternal presence of God. Men wander in darkness and error and sin, yet He abideth faithful. He cannot deny himself. To the eternal goodness, which is the very nature of God, and which abideth goodness still in all our sin and death, we trust ourselves and all who are dear to us forever.

Though we sink in the darkness,
His arms break our fall.
And in life or in death
He is Father of all.

ALL attempts to set up fences have not resulted in keeping the vulgar from getting in, but in driving the saints out.

Serious Railway Accident.

Milk train in collision; no milkman turns up; disappointed housekeepers; coffee without cream. A petty annoyance resulting from a neglect to keep the Gail Borden Eagle Brand Condensed Milk in the house. Order now for future exigencies from Grocer or Druggist.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, and cures wind colic. 25c a bottle.

WHAT folly! To be without BEECHAM'S PILLS.

The Home HELPS TO HIGH LIVING.

SUN.—The outward God he findeth not
Who finds not God within.
MON.—I ask not far before to see,
But take in trust my road.
TUES.—What joy shall dwell within the
faith
That feels Thee ever near!
WED.—His crosses turn to triumph-palms
Who finds in God his all.
THURS.—All souls are his, and here or
there,
Are living unto him.
FRI.—Who followeth Truth, though men
deride,
In her strength shall be strong.
SAT.—By love, and not by might, shall
come
The kingdom of the Lord.
—From "The Thought of God."

CLIMB AND SEE.

Here's a pretty story—
About a pretty thing—
A little morning glory
Climbing up a string.
He said to robin red-breast,
When just a dot of green,
"In that high window yonder
What is there to be seen?"
"Wond'ring cannot help me;
I'll grow till I can peep.
This long, strong string shall aid me,
Ill grow while you're asleep."
So bravely did he clamber,
At last he reached the place,
And thrust in a fair chamber
His morning glory face.
A wond'ring bow then made he,—
That very puzzled shoot,—
"Why, here's the pretty lady
Pours water on my root!"

—Selected.

INTELLIGENCE IN ANIMAL LIFE.

I was once the happy owner of a watermelon patch. A flock of crows congregated there, and in a dispute I was outwitted. I could not leave the melons but the best would be taken. The crows were the best judges; only the finest and ripest fruit was tapped, and the seeds carefully extracted. No scarecrow was of any use. One day I set to watch them myself, and how grimly you can imagine. But the crows settled in an adjoining field and worked their way through the grass and under the rail of the fence and regaled themselves on the finest and ripest fruit, then turned the melons carefully over so as to look as good as new, and, when they were through, flew away with a wild, triumphant cry that rang in my ears. Here was a careful plan of concerted

action fully carried out. I am free to confess that I hesitate in telling this story for fear you may doubt its accuracy. In sound common sense the crow is very closely related to mankind. When we follow the bird's life and see it return, after its migrations, year after year, to the same spot—for birds do return; when we see with what care the nest is builded and with what vigilance it is hidden from the eyes of men; when we see how tenderly the young are watched and tended and after long instruction are allowed to leave the nest,—we do not see in these things a long line of instinctive acts, but a series of thoughtful acts, governed by determination to overcome obstacles, that prove the birds to be thinking as well as living animals.

I had an ugly spider part of one summer, and I discovered that the spider, like the ant, was subject to anger and melancholy. It had mechanical skill, better known as ingenuity. This was shown in the skill with which it wove its web, using it as a pulley for carrying its food into its net; another web was constructed on the principle of a diving bell, and used to catch its prey. To watch this spider's web, you would find there contrivances for every purpose necessary to its life. You may call it instinct or intelligence; I say it was guided by intelligence.

I invaded the premises of the little ant-lion. The little engineers had their pit dug out, and I teased them by throwing in small seeds. They were quickly thrown out with force, that they might not roll in again. I threw in another seed, and it was thrown out with greater force. They seemed to resent the foreign substance. By great good luck I caught a little black beetle not larger than the head of a pin, and threw it in; the ant-lion seized it, and after giving it a tremendous shaking, threw it out of the pit. I tried yet again to tease them by suspending a good-sized ant by a thread so it would just touch the sand and roll it into the pit; they seized the ant and tossed it away, but the thread controlled its movements and it swung back again over the pit. The ant-lion again seized it and apparently gave it a jerk that tore it from the string, and then tossed it out of the pit. Would any sane human being have acted differently? If we can see intelligence in insects we must grant it to every living creature until we reach ourselves. If a being from another planet visited this earth and unseen watched man in his importance, and watched the living creatures around him, he would marvel to observe how deliberately each creature worked for a wished for goal, how each lived for the pleasure of living. Then turning to the sacred cities of men would he see there so great a difference? Would the difference not be in degree rather than in kind? Would men and animals be separated by such an impassable gulf? The same

motive influence may be seen in human and divine, in the seen and the unseen. In the insect, bird and mammal world the same story is being told continually, and the same desire, in wisdom fraught, to carry out the same purpose.

—Chas. C. Abbott, M. D., University of Pennsylvania.

LIVE NEAR TO THE CHILDREN.

It is helpful when a man has been in one line of business for thirty-five years, and has had the opportunity of seeing many go out from under his tutelage and instruction, to see these people, perhaps, take up some of his thoughts and carry them out. He has a right to consider that some time, when with him, he has had something to do with those lives. This is the thing I want to say to you. Begin away back, and have the child trained from the time it is brought into existence.

The great difficulties that come into my professional life grow out of the fact that boys and girls are not trained at home. I am sorry to say that, but must tell the truth. And I absolutely believe the great difficulty with parents is that they don't know their children; they have to be introduced to them. They don't know where they live. They don't know what they think. They don't know anything about them. They can't see them; they have no perspective; they are too near to them. I have the advantage in that regard. I am not so much hampered by affection, although I have some affection for them all. A great majority of my boys and girls have no parents in this sense. Their fathers and mothers don't understand them.

I know a father who loved his son as dearly as a father can, and yet there was no possible understanding between them. He told me time and time again, with tears in his eyes, that he would give anything if somebody would take his boy and treat him fairly. "I can't do it," he said, "I don't understand him." The point I want to make is this: To train children, even when you love them dearly, they must be understood. We must not forget that we were once children ourselves. We are so anxious that the child shall do right that we destroy its individuality. We don't allow them to develop in the right way. We don't allow them to think why they were born, or what are their conditions, and the result is that we get out of sympathy with them and they go sometimes to the bad.

—Rev. S. S. Packard, in "Childhood."

WE cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the thing which it gets.

—Alice Cary.

World's Fair Notes

"It's astonishing how much the world's alike. Now here—in Denmark, I believe it is—is the exact image of my baby, and none of us ever saw Denmark since the flood."

I did not ask what flood she referred to, but quietly took it for granted that she would say that none of her baby's ancestors had ever been citizens of Denmark. It was her extravagant way, that was all. But the query remains whether a like extravagance entered into her asseveration as to the likeness between the Danish baby and her own. A glance at the painting showed a sweet little face. No wonder if any mother felt moved to see her own darling imaged there. But a glance at the woman's face put one in doubt again; for it was, to keep within bounds, a "quite plain-looking" face. Nestling in her arms, the petite, cherubic little innocent of the picture would have looked separated from her by great unlikeness. Of course, at a certain age all babies look pretty much alike (this, braving the wrath of a million mothers), and remarkable transformations are to be daily chronicled in their development. But this particular painted baby was so sweet, and this particular living mother claiming its resemblance to her own was so—*sour* would complete the antithesis, but *homely* is the better word; for far enough from "sour" was this homely face. Kindness, tenderness, and a great love were there to be seen as she stood in rapture gazing at the picture, claiming kinship, saying: "How much the world's alike."

And so it seemed, in even a deeper sense than was in her thought. How much alike in spite of feature! Features, after all, come to mean or play only a subordinate part. Nature has a defiant way of sometimes using very coarse and unlovely faces for expression of rarest beauty and intelligence. Great natures are not infrequently doomed to go through the life of this earth-sphere with very inferior or inadequate outward comeliness. But, somehow, they know the way to win the world's admiration, and it does often happen that one comes to take a real joy in homeliness, so often it proves itself "a joy forever," when beauty fades and goes out with unmeaning gaze.

The woman of whom I have been speaking was, I fear, though exceedingly homely, yet not homely enough to be truly great. Yet I salute her here, begging her pardon for seeming disparagement, and shall remember her with the child on the canvas as forming a picture worthy of the genius of our great artist.

Returning to Denmark again, urged thither by the memory of the scene depicted, I seek in vain the canvas that has been of such special interest. Not in all Denmark can I find a trace of it. Has it been spirited away or has there been a great mistake made?

Was that child, after all, not of Denmark? Could it have been a German or a Frenchman or an Italian? The mystery remains still unsolved. But right here comes up the thought of, what a treasure-house is the human mind. That picture lost, and many another picture, yea, the whole White City itself, when it shall also vanish into the night of the past, I shall carry with me—my own veritable possessions; Columbian guards, chair pushers, sellers of catalogues, Midway Plaisance, and the show of all the earth's one family entertained, pleased, captivated, enthusiastic, overwhelmed by this grandeur and beauty which the one human mind hath marvelously wrought.

Looking for one thing one finds many another thing. Denmark's art is a curious mixture of ancient and modern, of idealism and realism, of variety startling—and shocking at times. What a woeful thing is Zartmann's "Job and His Friends"! As a poem, while the man of Uz and his afflictions are portrayed by words only, the story goes. But when you are forced to feast your eyes on carefully wrought eruptive sores covering the entire body of that righteous man, dotting his limbs into set squares of writhing flesh, imagination hies away, its occupation gone. Turn to "Cain and the Eye of the Lord" (*La Legende des siecles*—V. Hugo)—Cain shriveling in the Great White Light—and you have the benefit of a realism which gets a lift from the imagination that carries it into the realm of what you will be apt to regard as a more legitimate art. "Hercules bringing a Satyr before the Tribunal of Olympians," by the same artist, L. Frolich, is another lead into the imaginative that is interesting. What the Satyr thinks of it is your problem. "The Jews in the Wilderness" is the title of a canvas on the way to another exhibit, entitled "From the Children's Home (The Children have Cod Liver Oil)." Then, change of theme: "A November Night on the North Sea," "The Glacier of the Oefjelds," "Landscape in Jetland," "Griffenfeldt as a Prisoner at Monk Home, Teaching Two Little Boys." This last a return from nature, outwardly, grandly shown, to the quiet grandeur of the human soul, asserting superiority in simplest ways; teaching also a lesson from the text, "There is always liberty within one's own soul."

It was in my thought, when indulging my hardly chivalric meditations on the homely yet unhomely woman, to step over into the art rooms of the United States and gaze a moment at Abbott Thayer's "Virgin Enthroned;" by far, to me, the most impressive painting of the entire art-exhibit. If I mistake not, it is a portrait of a mother and her two children, but is of such elevation of sentiment, such nobility of feature, such natural grace and dignity of mien, that it might well have become a study so attractive as to have found

a fitting space for its particular exhibition in the Woman's Building or at the Woman's Congress. It is pre-eminently a great painting, not surpassed even by the choicest displays of the loan exhibit. S. H. M.

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MISS L. M. DUNNING, private residence, 411 Bowen avenue; 20 minutes to Fair Grounds by four lines of cars, and 30 minutes to center of the city. House new, airy, well furnished, superior plumbing. Boarding houses and cafes between house and cars. Rooms accommodating two and three persons. Terms, \$1 per day for each person. References exchanged.

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UNITY BUILDING, 286 Woodlawn Terrace. Four minutes' walk from entrance to the Fair. Unitarian headquarters. Rooms at moderate prices. Send for circular to Mrs. R. H. Kelly, 1018 Chamber of Commerce Building, Chicago.

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Notes from the Field

Weirs, N. H.—The Unitarian Grove Meeting, to be held here July 30 to Aug 7, seeks to deepen the sense of religious fellowship among all who hold the Liberal faith, and invites to communion and counsel with an earnest company of men and women who are striving to build that Free Church of God whose foundation stones are Truth, Righteousness, and Love. The opportunities of the place and time for social intercourse and pleasant excursions, etc., make it an especially popular resort. Circulars and full information regarding railroad and board rates, etc., may be obtained by addressing Rev. Jas. B. Morrison, Laconia, N. H. Special railway information not contained in circular may be obtained of Col. C. C. Danforth, Concord, N. H., and for further information as to meetings Rev. Wm. H. Ramsay should be addressed at Manchester, N. H.

The program includes, besides receptions, excursions, services of song, etc., the following papers and conferences: *Sunday*, July 30, 10:30 a. m.,—Sermon by Rev. F. H. James, of China (probably); Rev. J. E. Wright, of Montpelier, alternate. 2:30 p. m.,—Sermon by Mrs. L. Ormiston Chant, of London, Eng. 7:30 p. m.,—Conference led by Rev. S. C. Beane, of Newburyport. *Monday*, July 31, 7:30 p. m.,—Conference led by Rev. Wm. H. Ramsay. *Tuesday*, Aug. 1, 10:30 a. m.,—Conference led by Rev. Enoch Powell, of Nashua. 7:30 p. m.,—An intimate friend of the poet has been invited to lead the evening with Whittier. *Wednesday*, Aug. 2, 10:30 a. m.,—Sermon by Rev. Enoch Powell. 7:30 p. m.,—Address by Mr. Wm. M. Salter, of the Philadelphia Ethical Culture Society. *Thursday*, Aug. 3, 10:30 a. m.,—Sermon by Rev. A. M. Lord, of Providence. 2:30 p. m.,—"The Opportunities and Mission of a United Liberal Christianity," upon which the following gentlemen are to speak: Revs. J. E. Wright; Henry Blanchard, D. D., of Portland; Grindall Reynolds, of Boston; F. B. Hornebrooke, of Newton; T. W. Illman, of Concord; and D. M. Wilson, of Boston. The meeting will be continued in the evening, when Revs. E. L. Rexford, D. D., of Boston; Wataru Kitashima, of Japan; F. O. Hall, of Lowell; and F. L. Phalen, of Concord, are to speak. *Friday*, Aug. 4, 10:30 a. m.,—Sermon by Rev. D. M. Wilson. 2:30 p. m.,—Sermon by Rev. Henry Blanchard, D. D. 7:30 p. m.,—"The Religious Outlook." Letters are expected from such veterans as Dr. Furness of Philadelphia, Dr. Morison of Boston, Dr. Stebbins of San Francisco, and others. *Saturday*, Aug. 5, 10:30 a. m.,—Sermon by Rev. W. H. Savage, of Watertown. 2 p. m.,—Laymen's Day Meeting. Hon. Geo. B. Chandler, of Manchester, will preside, and the committee, consisting of him and Col. Danforth, of Concord, and Hon. J. W. Fellows, of Manchester, will provide speakers. 7:30 p. m.,—Lecture by Rev. Mr. Kitashima, in native costume, on Japan. *Sunday*, Aug. 6, 10:30 a. m.,—Sermon by Rev. W. R. Alger, of Boston. 2:30 p. m.,—Sermon by Dr. Rexford. 7:30 p. m.,—Farewell conference led by Rev. J. B. Morrison.

Wausau, Wis.—The State Convention of Universalists was held here June 5-8, Rev. J. F. Schindler preaching the occasional sermon.

Canton, N. Y.—St. Lawrence University commencement began Sunday, June 25, when President A. B. Hervey preached the baccalaureate sermon to the collegiate department, taking his text from Mark x., 44, 45, preaching the gospel of service. Rev. J. M. Payson, of the class of '74, offered the prayer. In the evening, after prayer by Rev. Francis A. Gray, '83, President I. M. Atwood preached the sermon to the theological class from Matt. ix., 36. That the Doctor was true to his old-time conservatism appears from this extract:

The course is marked out for the Christian minister and the poet fixed. He needs only to follow and steer his ship to the desired haven. Other instrumentalities may be used, for the gospel is "co-operative." It takes in all the good. But Christianity, as the revealer of divine realities, is the only agent that will fully accomplish the object for which the ministry was instituted. History, reason, science—the handmaid of religion—will not avail to cure the disease of sin or comfort the mourner. We need the authoritative declarations of Jesus, "the Saviour of the world," "in whom dwelt the fullness of God."

On Monday afternoon the Pauline brotherhood gave a pleasant reception to students and professors. In the evening Rev. Dr. J. M. Pullman, of Lynn, Mass., gave an address to the united literary and theological societies on "The Moral Capital of the World."

In the theological school the commencement papers were: "The Relation of Jesus to His Age," by Chas. R. East; "Unity in Christ," by Burt B. Gibbs; "The Divinity of Man," by Herbert H. Graves; "Socialism and Christianity," by Wm. M. Lawrence; "Christianity and the State," by Fred G. Leonard; "The One Increasing Purpose," by Harry E. Townsend; and "Tendencies of Religious Thought," by Miss Blanche A. Wright. The degree of B. D. was conferred upon John Murray Atwood, B. A., and Charles Henry Vail. The honorary degree of LL. D. was conferred upon Gov. Flower, who was in attendance, and John V. N. Standish, Ph. D., President of Lombard University. At the alumni dinner Mr. Foster L. Backus, '73, presided, and responses were made by the Governor, Dr. T. B. Stowell, Hon. Chas. O. Tappan, Hon. George R. Malley, Gen. N. M. Curtis, Rev. D. L. R. Libby and Prof. Henry Priest. Wednesday evening the alumni reception was held in Miner Hall, the professors and their wives receiving the guests. Quite a fund has been raised for a gymnasium, and it is hoped to raise \$50,000 or \$100,000 to put the institution on a satisfactory basis and pay the faculty adequate salaries. George R. Hardie, late of Harvard University, was elected to a full professorship in Latin.

Pacific Slope.—From the *Pacific Unitarian* we have many items of interest concerning the work of the liberal church there. In Oregon the new movements languish as a result of the financial depression. In Washington the cause holds its own well. In California, particularly in the south, it flourishes greatly, the vigor and rapidity of the growth of our churches there being unsurpassed. As an illustration of this we may mention the fact that Mr. Thomson's average congregation at Los Angeles is about 1,000. In the same city Rev. Dr. Fay has been preaching twice a month in Davis Hall to the Independent, or People's Church, which is being gathered by Rev. Mr. Phil-

lips. Arroyo Grande is one of the new points at which work is being undertaken. Late in June Mr. Thacher preached there on "Some Aspects of Unitarianism."

Rev. Chas. W. Wendte has accepted the Pacific Slope Superintendency for the A. U. A. for one year, retaining his pastorate at Oakland, where he is to be assisted by a junior pastor when the right man can be found. If he is able to stand the strain he will probably remain the superintendent after the present year, as his previous experience peculiarly fits him for the place; but the work is arduous, and for the present he is unwilling to leave his parish. Later in the summer he will visit Oregon and Washington, and in September will attend the Parliament of Religions at Chicago.

Redlands, Cal.—In this flourishing town, which, however, has only about 1,200 inhabitants, there has been found an audience of about 150 liberal people, who have raised \$1,200 for the first year's salary of their minister, Rev. A. J. Wells. This, notwithstanding the presence of five or six orthodox churches and an active Y. M. C. A. movement. Rev. Mr. Wendte thinks the personal strength of Mr. Wells, who has recently come out of the Orthodox fold, is quite sufficient to account for this. Mr. Wells is also preaching at San Bernardino.

Pasadena, Cal.—The broad Universalist Church, under the pastorate of Dr. Conger and Miss Florence Kollock, has decided that the Winchester confession is not obligatory for membership, and the Unitarians have, with the advice of Mr. Wendte, the new superintendent, decided to throw in their lot with the church, and help to make it a noble exponent of liberal religion. Four of five Unitarians have been put on the board of trustees, including President Keyes, of Throop University, and Mr. Wadsworth, formerly of All Souls Church, Chicago.

St. Louis, Mo.—The allied organizations known as the Self-Culture Clubs have done an excellent work the last year. Six lecture courses have been maintained—one monthly, one fortnightly, and four weekly. The strictly educational part of the work is free of charge, including use of the library, reading-room, etc.; but for taking out books a small charge is made (50 cents a year), as also for use of gymnasium, etc. The gymnasium is a valuable auxiliary. Its members largely join for it alone, but frequently become interested in the library and educational work. Among the various activities are a Civics class, led by a young lawyer, Mr. B. F. Charles, a debating society, and a singing school. Beside the main headquarters now occupying the whole of a large three-story building and its yard, at 1730 Washington street, there is a branch at 2004½ South Broadway.

Minneapolis, Minn.—Rev. S. W. Sample, minister of All Souls Church and of the "People's Meetings" held in the Lyceum Theater Sunday evenings, addressed the Home Rule meeting held in the city in June.

A union meeting of all the young people's societies of Minneapolis and St. Paul was held at the Church of the Redeemer Sunday evening, June 25, under the leadership of Mr. O. F. Tilton, and another similar meeting at the Third Church, July 24. Evening services in the Church of the Redeemer were discontinued June 18, but the

church will be kept open during the summer. Dr. Shutter will himself preach most of the summer.

Oxford, England.—The institution founded in 1786 at Manchester as Manchester Academy, and then moved to York seventeen years later, where it remained thirty-seven years as Manchester College, then returning to the place of its birth, where, in courtesy to a neighboring establishment it assumed the name of Manchester New College, which designation it retained during the thirteen years of its second sojourn in Manchester, the thirty-six years of its residence in London, and the four years of its temporary stay at Oxford,—is now established in its new home at Oxford, Manchester Hall, and has officially assumed the name of Manchester College, Oxford. The closing exercises of its year's work were held June 22 and 23, in the presence of a number of earnest friends of the liberal faith. The Visitor's Address, by Rev. J. E. Odgers, and the Welcome into the Ministry, by Rev. R. A. Armstrong, were particularly helpful.

Chicago, Ill.—Rev. F. L. Hosmer, Secretary of the Western Unitarian Conference, preached at Unity Church last Sunday. Rev. W. H. Spencer, of Providence, R. I., is in the city, attending the Exposition. Rev. Jenkin Lloyd Jones addressed the Humane Society last Friday, July 14, and preached at Madison, Wis., Sunday, the 16th inst.

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The program this year will consist of ten two-hour sessions, from 10 to 12 a. m., led by Rev. W. W. Fenn. The study will be devoted to the fourth year's work of the Six Years' Course—"The Flowering of the Hebrew Religion," "The New Testament Time." Mr. Fenn proposes to arrange the studies upon an art string, using the great masterpieces of Christian art as centers around which the story of Jesus, the disciples and the apostles will be told. So far as possible these pictures will be made available to teachers and pupils.

It is hoped that this Institute work will fit into, rather than interfere with, the sight-seeing of World's Fair attendants, and every help possible to the management in this direction will be rendered.

Arrangements for room and board at economic prices can be made in the Unity Building or in the immediate vicinity.

Institute tickets for the season, \$2.00. For further particulars concerning Institute, address MRS. E. T. LEONARD, 6600 Ellis Ave., Chicago. Application for room etc., to be made to MRS. R. H. KELLY, 286 Woodlawn Terrace.

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The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES, FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN TUESDAY MORNING OF EACH WEEK.

ALL SOULS CHURCH (Unitarian), corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

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CHURCH OF THE REDEEMER (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

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THIRD UNITARIAN CHURCH, corner of Monroe and Laffin streets. J. Vila Blake, Minister.

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ZION CONGREGATION (Jewish), corner Washington boulevard and Union Park. Joseph Stoltz, Minister.

At All Souls Church, next Sunday morning, at 11 a. m., Mr. Jones will preach on Confucius, the Prophet of Politics. In the evening he and his congregation will join in a Union Temperance service at the Oakland M. E. Church, right across the street. A reception to the non-resident friends in attendance at the World's Fair will be given by All Souls Church next Wednesday (July 26) from 5 to 10 p. m. All are welcome.

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(The arrangement of the parts subject to revision.)

THE UNITARIAN EXPOSITION IN THE PARLIAMENT OF RELIGIONS.
At Art Institute Building. REV. E. E. HALE presiding.

Saturday, Sept. 16. THE UNITARIAN MOVEMENT.
10 A. M.—Its Representative Men..... Rev. Theodore Williams, New York
Its Theological Method..... Rev. M. St. C. Wright, New York
Its Place in the Development of Christianity.....
The Church of the Spirit.....
2 P. M.—In Literature..... Rev. Augustus M. Lord
In Philanthropy..... Rev. F. G. Peabody, Cambridge
In the Growth of Democracy..... Rev. Horatio Stebbins, D. D., San Francisco

Sunday, Sept. 17.
There will be preaching by the visiting Unitarian clergy in as many of the churches of the city as can be arranged for.

UNITARIAN INTERNATIONAL CONGRESS
To be held in the Sinai Temple (Dr. Hirsch's), corner Indiana avenue and Twenty-first street.

Monday, Sept. 18.
3 P. M.—Meeting of Local Committee and Advisory Council in one of the lesser Halls of Art Institute.
8 P. M.—Reception in Unity Church.
Address of Welcome..... Rev. Robert Collyer, New York
Original Hymn..... Rev. F. L. Hosmer

Tuesday, Sept. 19. THE HISTORY OF UNITARIANISM.
(a) From the Sermon on the Mount to the Nicene Creed. Rev. T. R. Slicer, Buffalo
(b) In Poland.....
(c) In Hungary..... Prof. S. Boros, or Bishop Ferencz, Kolozsvár, Transylvania
(d) In France..... Prof. G. Bonet-Maury, Paris
(e) In Germany.....
(f) In Italy..... Prof. Bracciforti, Milan
(g) In Scandinavia..... Prof. Carl Van Bergen, Stockholm
(h) In England.....
(i) In Holland..... (A representative assured)
(j) In America: Unitarianism in Its Pre-Transcendental Period.

Rev. J. H. Allen, D. D., Cambridge, Mass.
Unitarianism in Its Transcendental Period..... Rev. Geo. Batchelor
Unitarianism in Its Post-Transcendental Period..... Rev. J. C. Learned, St. Louis

Evening. UNITARIANISM IN NON-CHRISTIAN DEVELOPMENT.
Protap Mozoomdar..... Calcutta, India
A Representative Jew.....
A Representative Mohammedan.....

Wednesday, Sept. 20. THE RELIGIOUS DOCTRINES OF UNITARIANISM.
(a) The Human Roots of Religion..... Rev. F. B. Hornbrooke, West Newton, Mass.
(b) God..... Rev. S. M. Crothers, St. Paul, Minn.
(c) Jesus.....

Evening.
(d) Man..... Rev. H. M. Simmons, Minneapolis, Minn.
(e) The Problem of Evil..... Rev. S. R. Calthrop, Syracuse
(f) The Life Eternal..... Rev. M. J. Savage, Boston

Thursday, Sept. 21. UNITARIANISM AND MODERN THOUGHT.
(a) Scientific.....
(b) Old Testament Criticism..... Prof. C. H. Toy, Cambridge
(c) New Testament Criticism.....
(d) Social Problems.....
(e) Extra-Biblical Religions..... Rev. Geo. A. Thayer, Cincinnati, Ohio
(f) The Hymns of the Church..... Rev. A. P. Putnam, Concord, Mass.

Evening. THE PROMISE OF UNITARIANISM.
Addresses by: A Layman, Revs. Anna Garlin Spencer, W. C. Gannett, E. E. Hale.

Friday, Sept. 22. PRESENT ORGANIZED FORCES OF UNITARIANISM.
10 A. M.—American Unitarian Association..... Rev. Grindall Reynolds
National Conference..... Rev. W. H. Lyon
British and Foreign Unitarian Association.....
Transylvania..... Bishop Ferencz or Prof. Boros
Western Unitarian Conference..... Rev. F. L. Hosmer
Unitarian S. S. Society..... Rev. E. A. Horton
Unitarian Guilds..... Rev. B. R. Bulkeley, Concord
Unity Clubs..... Rev. G. W. Cooke, Boston
W. U. S. Society..... Rev. A. W. Gould, Chicago
Pacific Coast Conference..... Rev. C. W. Wendte, San Francisco
Southern Conference..... Rev. G. L. Chaney, Atlanta, Ga.
In Australia..... Miss C. H. Spence

2 P. M.—Women's Meeting.
Evening.
Fellowship Meeting. In charge of.....
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Names to be announced Congress Week.
Saturday, Sept. 23. 8 P. M.—Reception in Church of the Messiah.

Publisher's Notes

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